The European Harvest Field

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WHAT WILL WE DO ABOUT IT ALL?

NORMAN J. SMITH

One finds it difficult in these days to decide whether Europe or Africa stands in greater need of the Missionary. Sending Missionaries to Africa has grown to be a habit with us during the past hundred years; we expect to "carry on" there "'til Jesus comes." But Europe we have always looked upon as the center of all that we call "civilization" and "culture." Since many in America have come to regard these as synonymous words for "religion" and "Christianity," it is rather difficult to secure hearty support for any program for Missionary activity in Europe.

Those who are on the gound, who have faced the task of proclaiming Christ to the unsaved, have come to feel that Europe is no playground for one who has sung "Anywhere with Jesus." The two great Pope-ruled religions, Roman Catholicism and Greek Orthodoxy, look with no favor at all on a man who comes to proclaim to their people that "salvation is a free gift." And when these two dividers of the world are joined by a third power which declares "There is no God" and proclaims that "Religion is the opiate of the common people," the task of the Missionary is seen at once to be serious business, but a few steps removed from Martyrdom itself.

Czechoslovakia

In Czechoslovakia a peasant girl picks up a chip of wood and finds thereon the face of the Virgin. Encouraged by the priest, the populace picks whole trees to pieces, professing to see now and again a similar face of the Virgin, and carrying away with satisfaction this new "relic." A funeral requires three priests, but when one is missing, a butcher is "dolled up" in the priest's raiment and the ceremony goes on perfectly well. A city of 25,000 people carries three great Roman Catholic churches, a monastery and a retreat for the nuns, supported by the people, of course.

A missionary comes with the simple Gospel Truth that "Salvation is free." He literally finds "no place to lay his head." His room of today is hired away tomorrow or taken by force; his "mission hall" is rented to another; his next place of preaching is hidden by a building erected by "the enemy," which delights in blocking his entrance with a debris of building material. His little Sunday School, scarce worthy of the name, must meet in a chicken coop on stormy days and under the sky when the sun smiles. An array of many priests with "millions for defence" faces this lone man. But when the lone man asks for $5,000 to build a permanent place of preaching, no one in the richest country in all the world will answer his appeal. Yes, Czechoslovakia needs the missionary, but who in America believes it?

Roumania

Roumania, supposed to be free to religion, forbids the missionary from preaching. The hidden hand of the Church of Rome again, perhaps. But the missionary has been there several years, and has a following. Shall he depart from the country, closing his mission and bidding farewell to those who look to him for further instruction in the Word? Prayer alone will bring a right decision.

Poland

Poland, Roman Catholic to the core even when under Russia's domination, comes out of the great war and tears down the $3,000,000 Greek Orthodox Cathedral in the great center square of its capital city, Warsaw,—"to make a parade ground for her soldiers." No one today can show a single publication in all Poland which is devoted to "Pure Religion and Undefiled" and the preaching of the Gospel. Atheistic literature is plentiful; religious literature hard to find. But the common people are hungry for the Gospel, and gather anywhere to hear the Missionary. The Missionaries are there; more desire to enter; a Bible School is training natives, both Jews and Gentiles,—things to rejoice over, to pray for and to support with real money.

Bulgaria

In the Balkan Peninsula, Bulgaria is open apparently for the free preaching of the Gospel. Missionaries are undisturbed, evangelists may hold meetings on the street or in hired halls or churches; Bible women may visit the mothers at home, and Sunday Schools are not uncommon. There is sympathy for the refugee from Russia or Armenia, and an effort to minister to him. But how little is being done in the neighboring states,—Jugoslavia and Albania! The Reds are there with surprising activities, and in Bulgaria and Roumania as well, for Soviet Russia seems to have its friends and emissaries sowing the seed of world revolution even where no Christ is preached. Evidently the Bolsheviki think the people worth garnering for their cause, even though the Christians neglect the command, "Go ye into all the world and preach the Gospel".

Meanwhile one must remember that the old Roman Empire contained this Balkan Peninsula, and the great master of Italy, Benito Mussolini, may be looking in the same direction. And in Italy Missionaries have been stoned to death for daring to preach Christ. Does the Church of Rome fear Mussolini? The Pope's words would seem to indicate so, but if the Vatican dreads the Facisti, the Society of Jesus (Jesuits) supports Mussolini.

Jews in Southern Russia

And the Jews? Christian congregations of Jews in Southern Russia number as high as 500 members; the daily "Jewish Bulletin" of New York reports 40,000 Jews in Hungary have deserted Judaism and embraced Christianity; in Poland the Warsaw Ghetto population of over 300,000 is breaking up and the Jews are accessible to the preaching of the Gospel, "if the approach is intelligent." Meanwhile the flow toward Jerusalem continues.

Shall the Gospel be preached to the hungry millions of Europe? Shall they have religious literature offered them as freely as the atheistic pamphlets are now distributed? Will the Russian Baptists be able to raise the $65,000 for the new Bible printing in their country? Will the Bible schools in Leningrad and Moscow, as well as in other European cities, be able to open their doors to the hundreds of would-be teachers, pastors and missionaries already seeking admission? Will the Missionaries receive the tangible support for European labor which they so richly deserve?

What will the American Christians do about it? One thing surely must be done. We must pray, for prayer is the greatest of all privileges and the greatest of all gifts for the preaching of the Gospel. "Ask what ye will". "Europe's Need of Prayer" may aid you in your praying.

If Jesus had done the same for you that you have done for the heathen what would be your condition to-day?

What the nations need is the gospel. That is all sufficient and alone sufficient to save from sin.—*A. McLean.*

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 704 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

THE YOUNG PEOPLE

As our readers remember before the Throne of Grace the several phases of our ministry of the Word of God in Europe, we beseech them to pray especially for the young people in all the countries in which we labor. Satan is, we know, by the most subtle manner drawing the young men and women of to-day of all nationalities into an awful vortex of rank unbelief, and we cannot look on in utter unconcern and see this great arch-enemy "devouring" priceless young lives.

Our Brother Marcinkovsky, whose headquarters are in Prague, is devoting most of his time to work among students there and in nearby cities and towns. Having a rare knowledge of God's Word and linguistic ability, he is mightily used among hundreds of young folks who represent almost every country in Europe. The Lord has made it possible for us to equip him with especially helpful spiritual literature for distribution in His Gospel ministry, and we must needs pray that the young men and women who receive the printed page from the hands of our Brother and who hear His message on the Way of Life, will be brought to a saving-knowledge of the One in Whom are hid all the treasures of wisdom and knowledge.

Time and space forbid us mentioning the names of additional workers who are laboring in exceedingly difficult places where false religious systems prevail, or where communism is rapidly supplanting the old order of things, but we believe you will want to share this burden for the young lives with whom our workers come in contact, that they,—His sent-ones, may be instrumental in leading the future mothers and fathers,—the leaders of every phase of society, out of darkness into the marvelous Light of the Glorious Gospel.

"GOOD WORKS"

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit"?

We believe that very often a real point of contact is established with those who do not know the Lord, when we minister to their physical needs in connection with giving them the Bread of Life. The indescribable suffering of destitute families and needy orphans in the lands to which we have been called to labor in the Name of the Lord Jesus Christ gives us great opportunities to manifest the compassion of Him Who said that not even a sparrow falls to the ground unseen by its Creator. And so we continue to send shipments of good second-hand clothing and shoes to the Field for prayerful distribution among the destitute.

A number of those who are co-operating with us in this phase of our work are sending their gifts of wearing apparel to our Ware-room in Philadelphia by way of Express. As it necessitates the hiring of a drayman to carry the goods from the station in Philadelphia to our ware-room at 15th and Cherry Streets, we must ask our good friends to kindly send their bundles by Parcel Post. Of course, in some instances where it is impossible to tie up a package in the size to which Parcel Post is limited, we shall then be very glad to take care of Express Shipment at this end.

There is a holy art, a sacred science, in missions. It needs heroic courage, angelic enthusiasm, heavenly wisdom.—*Bishop Wordsworth.*

OUR DEBT TO THE HEATHEN WORLD

Paul's message was a Gospel message of Glad Tidings. But there could be no message of Glad Tidings without first a clear, unmistakable, uncompromising understanding of and belief in the utter depravity of the whole human race. Thus Paul commences his treatise of the great fundamental truths of salvation in this Epistle by laying sure and deep the foundation truth of the total depravity of the whole world, whether Gentile or Jew. Read this first chapter of Romans, and doubt if you can, the lost condition of the heathen world. If you still are in doubt, then come with us to a heathen land and live with these people for a while, and there is not the least question but that you will be fully convinced. It requires this dark background to set forth the glory of the Gospel.

Years ago, when some of us were first called to the mission field, this was one of the main grounds of missionary appeal. We are well aware that this is now considered old-fashioned and out-of-date. The modern appeal is not based on this truth at all, but rather on the idea of the uplift of the heathen races by Western education, civilizing them with this world's culture. Twenty years ago, however, the missionary tracts and addresses that stirred our hearts were about "murdered millions," about "Christianity's crime," "the perishing condition of the heathen," and so on. The poem written by Dr. A. B. Simpson that so gripped the hearts of the young people in those days was:

"A hundred thousand souls a day
Are passing one by one away
In Christless guilt and gloom.
Without one ray of hope or light:
With future dark as endless night;
They're passing to their doom,
They're passing to their doom."

Thus the Apostle felt with an intensity that is little known, we fear, in our day, that he was a debtor to all men, to give them the message of the Gospel, the one and only Way whereby men may be saved. It was not something that could be carelessly discharged as a matter of philanthropy or charity. We are presented with a bill of indebtedness which it is our bounden responsibility to pay to the uttermost farthing. If the Gospel were not the message it is, the only message of salvation, the Apostle would never have felt the necessity to live the life he did in telling it out to the world, he would not have felt that it was woe unto him, if he preached not the Gospel *(ICor. 9:16, 17).—Rev. R. A. Jaffray, of China, in Sunday School Times.*

Do you enjoy the money you spend on yourself and begrudge what you give to missions?

GIVE AND GET

"Give, though thy gifts be small,
Still be a giver,
Out of the little fount
Proceeds the river.

Out of the river's gifts
Gulfs soon will be
Pouring their waters out,
Making the sea.

Out of the sea again
Heaven draws its showers,
And to the fount imparts
All its new powers.

Thus, in a cycle borne,
Gifts roll around,
And in the blessing given,
Blessing is found."

EDITORIAL

THE RETURN OF THE LORD JESUS

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" *(Acts 1:11)*.

This is the message the men in white gave to the Heaven-gazing disciples at the ascension of the Lord Jesus Christ. And what a telling message it is!

"This same Jesus",

God manifest in the flesh, the Son of God, born of the Virgin Mary, grown up at Nazareth in obedience to His parents, baptized by John in the Jordan, led by the Spirit into the wilderness to be tempted of the devil, who trod the streets of this earth, who healed the sick, cast out demons, hushed the raging sea, lived, loved, blessed, bled, died, was buried, arose in triumph from the grave and ascended into Heaven from the Mount of Olives—

"Shall so come in like manner as ye have seen Him go into Heaven".

The Lord will first come for His own, into the air, when all His redeemed shall be gathered from the sea and land, and shall be caught up to meet Him in the air *(I Thess. 4:13-17)*. His own are now betrothed, yet absent from Him; in rejection, persecuted, hated, unknown *(II Cor. 11:2; Heb. 13:13,14; John 17:14; I John 3:1)*. The hope of the Bride is the coming of the Bridegroom *(Rev. 19:7,8)*. The hope of the Church is not death, nor a converted world in this age, but the Lord's Coming and her gathering together unto Him *(II Thess. 2:1; I Thess. 2:12)*; then, subsequently to share His reign and glory *(Col. 3:4; I Thess. 2:12)*.

Some time after the Lord has come to receive His own unto Himself, He will return to the Mount of Olivet *(Zech. 14:4)*, accompanied with His saints and the holy angels *(II Thess. 1:7-10; Jude 14,15)*, and deliver His ancient people, Israel *(Matt. 24:29-31; Is. 59:20,21; 60)*, and in mighty and terrible judgment set up His throne and inaugurate His millennial reign *(Rev. 19:11—20:6)*.

The Lord's return to earth in power and glory will mean the destruction of the present political world-system *(Dan. 2:34,35; Rev. 19:11—20:3)*, the judgment of the living nations *(Matt. 25:31-36)*, and will be followed by a world-wide Gentile conversion, the blessing of all nations, in the seed of Abraham, during the Kingdom Age *(Is. 2:2-4; 11:1-10; Zech. 14:16-21)*. It is thus earth's glorious jubilee will be ushered in, the "restoration of all things, whereof God spake by the mouth of all His holy Prophets" *(Acts 3:21)*. It is thus the "regeneration" of the social, political, and religious order of the earth will take place *(Matt. 19:28)*, and the "earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" *(Hab. 2:14)*. Lord, haste the glad day!

SPIRITUAL STRENGTH AND COURAGE

"Only be thou strong and very courageous" *(Josh. 1:7)*.

When Joshua was called and commissioned of the Lord to assume the human leadership of the Children of Israel, and to bring them into the land of their promised and covenanted possession, he was encouraged by the Lord to be strong and courageous. He was to be vigorous, energetic and undaunted. He was to meet opposition bravely and to be unyielding in the face of the foe and every adverse influence. His courage was not to be merely ordinary, but it was to be extra-ordinary and abundant; he was exhorted by the Lord to be "very courageous". The Lord knew what peculiar trials and difficulties he would meet, and how many hard things would confront him, which would tend to weaken and dishearten him, and therefore, He exhorted him to extraordinary courage.

It is well for us to remember that what Joshua needed in his day and time, the Lord's people need in these days. His task was indeed a great and difficult task; he was called to lead forth a people that were noted for their unbelief and rebellion, he was to engage in conflict with heathen nations that were in possession of Israel's land, and to drive them out; and the people whom he was to lead forth were untrained and unskilled in warfare. If ever any man was called to perform a hard duty and to undertake a difficult and trying task, it was Joshua. It was because of this that he needed to be very courageous. And we need to be very courageous too, these days; for we are living in the days of apostasy and terrible wickedness. Our Divinely given task is great and difficult and the opposition we must face is most subtle, strong and trying. Satan is using all his mighty forces of subtilty, deceit, and deceptive falsehoods to undermine the Word of God and to hinder God's people in their spiritual lives and service for the Lord. He is mustering all his forces against the Lord and His Christ, and is getting himself ready for the strongest and most powerful onslaught against the Word of God he has ever made. He has his agents and emissaries scattered in every part of the earth, and is making his most manifest progress these days through our institutions of learning, where he gets the young men and women in the prime of life, with minds susceptible and ambitions boiling, and makes them the ardent and earnest disciples of his religious infidelity. He is also gaining ground through many of the pulpits of our so-called evangelical churches.

The "faith once for all delivered unto the saints" is assailed on every side, the Word of God is being denied and rejected, and the reasonings and philosophies of men are propagated in its stead. Shameful and most God-dishonoring compromises of the Truth are being made and advocated on every side, and we are in the throes of a dreadful apostasy in the midst of professed Christendom. The present trend is toward a liberalism which spells anarchy and lawlessness. More and more our pretended wise men are denying the authority of the Word of God and are vaunting themselves in a liberty which is the worst of tyranny and bondage.

The old-time faith in the Lord and His Word is declining, among the masses of professed Christians, and a flood-tide of worldliness and wickedness is upon us that is almost cyclonic in its sweep.

Where are the professed Christians who shape and fashion their lives according to the teaching of the Scriptures? What of our nominal Christian professors? Shall we attempt to describe the normal life of the modern church-member? He is little more than a carnival of fashion, dress, entertainment and pleasure. He is noted for fashion and furnishings, lavish extravagances in expenditures that are chiefly for self-gratification, pride and vain show. Hundreds of thousands are spent for decorations and art, both for the body and home annually. The same amount is exceeded for pleasure and folly, and much can be added thereto for banquets, parties, sociables and clubs. Then look at the mad race for money, and place all these along-side the Man of Calvary, and compare them with the Scriptural idea of the simplicity and unworldliness of the true follower of Jesus Christ. In the midst of these conditions we find ourselves, and to be true to the Lord and His Word we need a great deal of spiritual strength and courage.

The Christian life is compared to a race, as well as to a warfare. Believers are exhorted to strive "together for the faith of the Gospel" *(Phil. 1:27)*. They are also exhorted to "earnestly contend for the faith once for all delivered to the saints" *(Jude 1:3, A. S. V.)*. And again Timothy was exhorted to "fight the good fight of faith" *(I Tim. 6:12)*, which exhortation is applicable to us also. This is not a time for peace, but for a purposeful and aggressive warfare. This is not a time to sit down in contented ease, fold our arms and close our lips in silence; but the time to arise in the Name of the Lord, and to face the issue with undaunted zeal and courage, and to do what we are exhorted to do. We need manliness and courage these days to obey the teaching of the Scriptures and to stand for the testimony of our Lord. If we stem the tide, proclaim the Word of God, and keep our place of separation unto the Lord, we shall find a great deal of opposition and persecution, as well as a great deal of hardship,

(Continued on page 15.)

OUR CREED: THE WHOLE BIBLE

OUR PULPIT

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

THE HOLY OF HOLIEST IN THE SONG OF SOLOMON

THE LORD'S POSSESSION OF HIS OWN

By the Editor

(The second in a series of three sermons from The Song of Solomon. Stenographically reported; revised.)

"I am my beloved's, and my beloved is mine" *(S. of Sol. 6:3)*.

This is the second time the spouse confesses her interest in her beloved, but this time she reverses the order. In chapter 2:16, the first time she spoke of her interest in her beloved, she said, "My beloved is **mine** and I am his". This second time she says, "I am my **beloved's**". The first time she spoke of her interest in her beloved. This time she is more anxious to tell out **his** interest in her, and how she belongs to **him**, just as much as he belongs to her. She is enraptured and fully occupied with him; she loves him very dearly, and so she says, "I am my beloved's".

Those who really know and love the Lord will freely acknowledge and confess Him, even in the face of danger of persecution or reproach. When a child of God really loves the Lord he delights in talking about Him to others, and in declaring to others the mutual interest there is between the Lord and himself. Those who really know and love the Lord will also freely speak of Him one to the other, when they meet together. One of the saddest things evident today among Christian people is the fact that when they meet in the homes for social gatherings there is so little talk about the Lord; so much talk about business, about the world, and about things that are common and trifling; but so little about the Lord Jesus Christ. It may be an indication of the fact that the love to the Lord is not as earnest or sincere or passionate as it might be. One sure test of spirituality is that Christian people talk much about the Lord.

The Holy Spirit speaks about the Lord. He is continually occupied with the Lord Jesus Christ. Jesus said concerning Him at His coming, "When He is come, He shall glorify Me, He shall take of the things of Mine and show them unto you". The mouth of the Holy Spirit is always full of the Lord Jesus Christ; He loves to honor the Lord. And when we are filled with the Holy Spirit we love to talk about the Lord, we love to honor Him and to exalt Him, and to speak of Him one to the other. But alas, how many professed Christians today seem to lack that real love to the Lord! We may have a great many things which in themselves are right and good, and still lack love to the Lord.

It is significant that when the Lord writes to the Church at Ephesus He says He knows their works, their labor, their patience, and how they have examined and tried those who say they are apostles and are not. Here is a church that was full of labor and toil, a church that had patience, a church that was orthodox, and that was discriminating between teachers so as not to follow false teachers. And yet the Lord says of this church, "I have one thing against thee; thou hast left thy first love." It is quite evident that we may be full of service; full of labor; we may be orthodox; we may have a good many splendid qualities of Christian character, and still lack that intense, real, vital love to the Lord Jesus Christ. But when we really and truly love Him we delight to talk about Him before the world as well as among ourselves as Christians.

Possibly the spouse had special occasion to repeat her interest in her beloved, having acted unbecomingly toward him, and thereby having obtained his frown. Now, having been restored again to full fellowship, the Daughters of Jerusalem ask, "Whither is thy beloved gone, O thou fairest among women; whither is thy beloved turned aside, that we may seek him with thee"? *(vss. 1-3)*. This indicates that the beloved had turned aside from the spouse. He had gone away from her; he had withdrawn himself. Possibly she had not behaved herself becomingly in his presence; maybe she had grieved his heart and he had withdrawn himself from her for a time, as a matter of discipline, to make her feel her slight of him and her sin against him, in order to bring her to the recognition and confession thereof, as well as to a full restoration to fellowship with him.

And now that the discipline had been effective, and that she had turned back to her beloved, confessing her wrong, and was restored to full fellowship with him, she burst out, "I am my beloved's, and my beloved is mine".

Have you ever stopped to think that true love is easily wounded and grieved? Pride is easily offended and insulted; but love is easily wounded and grieved. The Lord Jesus Christ loves His people with a true love, and therefore He is easily wounded and grieved at the unsightly and the unseemly things they do toward Him. Nothing save an honest confession of the wrong that has been done to the Lord will bring restoration; and when restoration comes, it brings with it a fresh expression of love, joy and of praise.

When the Psalmist prayed and confessed his sin, according to the record in the 51st Psalm, he said this to the Lord: "Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways and sinners shall be converted unto Thee. O Lord, open Thou my lips and my mouth shall show forth Thy praise". When sin comes into the life the lips are closed, the praise ceases; and the mouth cannot be opened until the sin is confessed and the joy of salvation is restored. Then the lips are opened and fresh and new praise comes forth to Him Whom we love.

The spouse expressed with great confidence her lover's interest in her, "I am my beloved's". What a marvelous confession! What the spouse could say of her lover every child of God can say of the Lord Jesus Christ, who is his lover, "I am my Beloved's".

First, the believer is the Lord's by choice. Writing to the Ephesian Church the Apostle Paul says, "According as He has chosen us in Him before the foundation of the world" *(Eph. 1:4)*. According to this great statement the believer was chosen in Christ before the foundation of the world! The believer is potentially incorporated into Christ. He is so one with Christ that he is in Him as the members of the body are in the body, as the bricks in a building are in the building Being incorporated into Christ the believer was chosen in Him before the foundation of the world.

We have an illustration of this truth in Adam in a two-fold aspect. First, the race of mankind was incorporated into Adam at his creation. In Genesis 1:26 we read, "And God said, Let Us make man in Our image, after Our likeness". The word "man" here is very significant. It comes from the Hebrew Adam and means "mankind," "the race." What God really said is this: "Let Us make mankind, let Us make the race in Our image, after Our likeness".

When God created Adam He created the whole human race in Adam. The whole human race was potentially in Adam when God created him, so that he is repeatedly recognized in Scripture as the progenitor and federal head of the race. When the Apostle Paul preached at Athens to those wise, educated Athenians, quoting one of their own poets, he declared, "We are all the offspring of God". The word "offspring" here is the Greek word "genus" meaning race. What Paul is talking about is the creative work of God when in Adam He created the race of mankind. The whole race of mankind, all the nations of the earth, were in Adam when God created him, and therefore the whole race of mankind was created in the image and the likeness of God in the first man, Adam. As the race of mankind was potentially in Adam in his creation, so the believer was potentially in Christ from before the foundation of the world.

Second, Eve, his bride, was also incorporated into Adam at his creation. In the 27th verse of Genesis 1 we read, "So God created man in His own image; in the image of God created He him". Notice what it says of **man**, "In the image of God created He him; male and female created He them". "God created **man** in His own image, male and female created He **them**". When God created Adam Eve was in Adam. Then some time after the creation of Adam, who was alone as a human being, God said, "It is not good for man to be alone. Let us make him a help-meet". He then proceeded to form the help-meet.

And the way He provided this help-meet for Adam is very significant. He caused a deep sleep to fall upon Adam, opened his side and took a rib out of it, and closed up the flesh instead thereof; and of the rib made He a woman, and brought her unto Adam. Adam received the woman and said, "This is bone of my bones, and flesh of my flesh", and he called her "Woman" (Isha) because she was taken out of man (Ish). Adam recognized and owned the fact that the woman was a part of himself, because she had been in him and was taken out of him. And therefore he called her woman and acknowledged that they both were one bone and flesh.

It is therefore obvious and clear that Eve was in Adam when God created him. He created Adam two in one in this respect. And correspondingly, as Eve was in Adam when God created him, so the Church of Christ, collectively, was in Jesus Christ from before the foundation of the world. And on the Cross of Calvary a deep sleep fell upon the Son of God, the last Adam, and the soldiers took a spear and opened His side, and out of His side flowed blood and water—two things which always accompany a birth; and out of the open wounded side of the Son of God, the Church was born. And so Paul, speaking of the members of the Church, the Bride of Christ says, "We are members of His body", flesh of His flesh and bone of His bone. As Eve was incorporated into Adam in his creation, so also was the Church incorporated into Christ from eternity in the mind and purposes of God, "Chosen in Him before the foundation of the world", "elect according to the foreknowledge of God".

In the 139th Psalm we read, "In Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" *(vs. 16)*. That means the members of the mystical Body of Christ, for David is speaking as a prophet by the Holy Spirit concerning Jesus Christ. The members of Christ's mystical Body were all written in the records of God before ever there was one of them called and saved by the grace of God. The believer is perfectly identified with Christ, and therefore absolutely one with Him; chosen in Him; crucified and dead with Him; buried with Him; quickened together with Him; raised up together with Him; made to sit together in the heavenlies in Him. The believer is now before the face of God in Jesus Christ, His beloved Son, of Him "accepted in the Beloved". And when He shall be revealed in His glory, the believer shall be glorified together with Him. He is the believer's hope, his life, his righteousness, his wisdom, sanctification, redemption and completion. All that the believer is as to spiritual relationship, and all that he ever will be as to position and glory, he is and will be in and through Jesus Christ, into Whom he has been and is incorporated in the redeeming purpose of God.

The believer is therefore the Lord's by choice, being "Chosen in Him". He has been made the Lord's own by His own divine and sovereign choice. The choice, of course, is made effective by the call of the Gospel and the sinner's acceptance of Christ. We cannot say that because the believer is chosen in Christ before the foundation of the world it is therefore needless for us to preach the Gospel to the lost; that therefore those who are chosen will be saved. That is a fatal and grievous mistake. For you will remember that when Paul was at Corinth, having labored there for a time and possibly having in mind leaving Corinth and going elsewhere; in the night the Lord appeared to him in a vision and told him, "Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall hurt thee: for I have much people in this city" *(Acts 18:9, 10)*.

Now God had those people in Corinth before they were saved, and therefore He sent Paul there to preach the Gospel to them, that they might be called by the preaching of the Gospel and give heed to the call, and believe on Christ and be saved. God has yet much people in Africa; much people in China; much people in India; much people in Japan; much people in the Isles of the Sea; much people in Europe; much people in Canada; much people in the United States; much people in every country; and He has to have those who carry the Gospel to them, that they may be called who are chosen. The choice of God is made effectual by the call of the Gospel and the sinner's acceptance of the Gospel and of Christ. But the choice is of the divine and sovereign purpose of God in grace.

Second, the believer is the Lord's by purchase. Writing to the Corinthians Paul says, "And ye are not your own; for ye are bought with a price" *(I Cor. 6:19)*. The plain inference in this passage is that man is sold, he is forfeited property, and that he is lost. For why should anything be bought if it were not sold or lost or forfeited? Man belongs to God by right of creation, but he has broken away from God and has become enslaved by sin; and therefore the Bible pictures the natural man as having been sold under sin, as being in the slave-market of sin and under the sentence of death.

Now the Lord Jesus Christ paid the price of man's redemption—His own precious Blood. He came down from Glory, clothed Himself in our humanity, and went into the very slave-market of sin and paid His own precious Blood as the price for the redemption of the forfeited property, in order that He might bring man back to God. The Lord Jesus Himself was the Redeemer, and His precious Blood was the price He paid to redeem. It is written: "In Whom we have redemption through His Blood, even the forgiveness of our sins" *(Eph. 1:7)*. Yes, beloved, we have been redeemed—not with corruptible things, as silver and gold, but with the precious Blood of Christ as of a Lamb without spot and without blemish *(I Peter 1:18-20)*.

And why was the Blood whereby we were redeemed precious Blood? It was precious Blood because Jesus Christ was not a mere ordinary man. It was precious Blood because in a mystical sense it was the Blood of God. It was precious Blood because it was royal blood. It was precious Blood because it was sinless blood. And when Jesus Christ paid the price of His precious Blood for redemption, He paid that price for the whole world.

And now the work of redemption is made the actual possession of the sinner by the call of the Gospel and his acceptance of Christ. The moment a sinner accepts Jesus Christ, believes in Him, upon hearing the Gospel message, that moment he can say, "In whom I have redemption through His Blood, even the forgiveness of sins." Then he can say, "I am the Lord's."

The believer belongs to Christ, therefore, because he has been purchased by Him. It is well for us to remember the infinite cost of our redemption. How much it cost God to buy us back! It is well, also, to remember that Christ not only bought a title for us, but also a title to us. Not only did Christ redeem us and give us a title to Glory, but He also got a title for Himself to us. If I go to the store and make a purchase, from that time forth the article purchased is my own. It no longer belongs to the proprietor of the store, who owned it up to that time, but it belongs to me because I purchased it. Jesus Christ paid the price of His own precious Blood for you and for me, and when you and I accept Him as our Saviour, then He has a claim upon us, for then we are His by right of purchase.

Third, the believer is the Lord's by the sealing with the Spirit. In the same passage where the Apostle speaks of the believer not being his own because he is bought with a price, he also says, "What, know ye not that your body is the temple of the Holy Spirit who is in you, which ye have of God, and ye are not your own"? Writing to the Ephesians, he says, "After that ye believed ye were sealed with that Holy Spirit of promise" *(Eph. 1:13)*. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" *(4:30)*. The Holy Spirit Himself is the seal with which the sinner is sealed upon believing on Christ. The moment the sinner believes on Christ he receives the Holy Spirit of God. From that moment forth his body is the Temple of the Holy Spirit. The Holy Spirit comes into that believing sinner's heart and life, and from that moment he is sealed with the Holy Spirit as the possession and property of the Lord.

Among other things, a seal denotes ownership. We have an illustration of this in Jeremiah's prophecy: "And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: And I gave the evidence

(Continued on page 10.)

BIBLE STUDY DEPARTMENT

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

THE SACRIFICIAL HEART OF MISSIONS

By Dr. R. H. Glover

Annual Missionary Sermon Delivered in the Moody Tabernacle, Chicago, Ill.

"Except a grain of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit" *(John 12:24)*.

The incident that called forth these words of our blessed Master occurred early in that last and eventful week of His earthly life which has become known as Passion Week. The immediate occasion was the coming of certain Greeks with the request for an interview with Jesus. By this term Greek we are not to understand merely foreign born Jews. These were heathen who had learned of the Jewish religion and had become proselytes to the worship of Jehovah. They were thus true representatives of the great Gentile world. Their coming seems to have stirred within the breast of Jesus a terrible conflict of thought and emotion.

That eminent Scotch commentator, Dr. James Stalker, has drawn a very suggestive picture of this scene. He reminds us that not only was Jesus very God of very God, but He was also very man of very man. More than that, Jesus was a **young** man. He was just at the zenith of young manhood with all its physical vigor and buoyant ambition. The currents of life were at their full within Him. His personal ministry had been confined almost entirely to the Jews and within the narrow limits of little Palestine. It had in many ways been a sad and disappointing ministry. His highest motives had been misinterpreted, his kindest approaches and efforts repelled, while for a time there had been a measure of popular favor, yet the leaders of His nation had stubbornly rejected and bitterly persecuted Him, and at this very moment were foully plotting His death. Only two or three times do we read of Jesus having come in contact with representatives of the Gentile world, but on each of these occasions He had been impressed by the generous spirit and sublime faith of these Gentiles in contrast to the bigotry and unbelief of His own race. Now, with the shadow of the Cross falling across His path immediately ahead, a great conflict of emotions seems to have surged through His breast. May He not have longed to pass beyond the borders of Palestine and, turning His back upon those hateful Jews, launch out into the wider world? May He not have caught in that moment a vision of a great campaign afield, touching such cities as Athens and Rome and Alexandria as Paul and others were permitted later to do? "Now is My soul troubled; and what shall I say? Father, save Me from this hour"? He cries. But at once He adds, with calm resolution, "But for this cause came I unto this hour. Father, glorify Thy Name". He had come into the world **not** to live but to die and His self-sacrifice upon the Cross was to mean infinitely more to the world than any personal mission through prolonged earthly life could possibly accomplish.

However we may regard these thoughts, at any rate these words were the utterance of our blessed Lord, and I want you to notice several things about this utterance.

1. **It was a statement of a great natural law.** Jesus here uses an illustration drawn from agriculture. How does the harvest come? Is it from the farmer's jealously preserving the little stock of seed grain that he possesses? No. On the contrary, it is from his deliberate sacrifice of it. He flings it away, and in that action lies the only hope of the harvest that he longs for. Go with me into the granary of the farmer; stoop down and pick up a handful of grain and examine one individual kernel of it. "Except that grain of wheat fall into the ground and die it abideth alone". True, it lies adjacent to many other grains, but that is only an external contact. That little grain as it now is will never be a whit more than its own tiny, insignificant self. Only by dying can it produce other grains. Its protective sheath must be stripped off and the germ within exposed to the disintegrating processes of Mother Earth. It has to rot, to decay, and out of its very act of dying there spring other grains of wheat. Thus the handful of wheat flung away in sacrifice brings in time a waving field of golden grain. And we might pursue this process of sacrifice still farther, for it does not end at this point. There is still the cutting down, the threshing, the grinding, and finally the subjecting to the fierce heat of the oven —all suggesting sacrifice, suffering, death to self, before that grain of wheat becomes transmuted into the bread of life to feed the hungry.

2. **It was no less a statement of a great spiritual law.**

(a) **It applies primarily to the Lord Jesus Himself.** He has Himself directly in mind, as verses 23, 27 indicate. Jesus was that grain of wheat. He had inherently life within Him as no other man had. "As the Father hath life in Himself so hath He given to the Son to have life in Himself". But how was He to impart that life to others? Was it merely by setting men an example? Merely by the great personality of that human life? Never. As long as He continued to live His earthly life He "abode alone." He was in a class by Himself. Men might admire Him; they might revere Him; they could not share His life. He, the grain of wheat, had to **die** to become the Bread of Life for the world.

Jesus was to "draw all men unto Himself". But how? Was it by His matchless eloquence? By the Kingly dignity of His bearing? Or by His miracles and deeds of mercy? No, but "I, **if I be lifted up from the earth,** will draw all men unto Me". He says, "The hour is come that the Son of man shall be glorified". But how? Was it by the loud acclaim of the multitude that had followed Him into Jerusalem with hosannas on their lips, strewing His path with palm branches? No, but by pouring out His soul unto death.

Remember that Jesus had to choose that and that He **did** choose it. He said, "I lay down My life * *. No man taketh it from Me, but I lay it down of Myself". He had to choose to die, against the natural and pure instinct in Him, as in us, to shrink from loathsome death. He had to choose the cross against the subtle attempt of Satan to decoy Him from it in that great temptation in the wilderness. He had to choose it against the misguided efforts of His loving disciples to dissuade Him. He had to choose it against the taunts of His enemies. As He hung there in that supreme moment of agony the sneering by-standers, pointing the finger at Him, taunted Him saying, "He saved others, Himself He cannot save". Here was a challenge which, if Jesus had accepted it, would have been our undoing. Thank God! He chose and persisted in choosing the cross of sacrifice. The grain of wheat fell into the ground and died. Then it was that "He conquered principalities and powers, making a show of them openly, **triumphing over them in His death**". "**Through death** He destroyed him that had the power of death, and delivered us who through fear of death were subject to bondage". Let us never call Christ's death a tragedy; it was a glorious triumph. As Bishop Westcott so finely says: "The victim's gibbet became the victor's car. Christ, the grain of wheat fell into the ground and died to become the Bread of Life for the whole world.

(b) **This law of the spiritual kingdom applies no less to Christ's followers.** He goes on to say, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal". All that we retain, all that we selfishly hold for ourselves we lose; all that we give up we shall find again and ultimately keep.

A man amasses a fortune and lives in luxury and indulgence, and then he dies. We say that was a rich man. We speak foolishly. That was a poor man. He laid up for himself treasures on earth only to leave them behind for moth and rust to corrupt. Another man has become a missionary, who **might** have amassed a fortune, but who sacrifices the opportunity of doing so to become a "grain of wheat", to invest himself in souls for Christ yonder. He is not a poor man, but a rich man. He has laid up

treasures yonder where moth and rust do not corrupt and where thieves do not break through nor steal. Still another man makes a fortune at home, but only to invest it in missions, and thus turn it into souls that will be as stars for his crown in the day of Christ's Appearing. He too is laying up treasure in Heaven. Oh, beloved, are we loving and saving our lives and our resources and thereby losing them, or are we hating our lives in every selfish sense that we might keep them unto life eternal?

Jesus has no desire to impose a hard, legal demand upon us, but He has our highest and most abiding good at heart. He tells us that it is more blessed to give than to receive. His Word says: "Cast thy bread upon the waters, for thou shalt find it after many days". "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty". May we find out the blessed truth of the little verse—

"Loving is the truest living,
God Himself is always giving;
Letting go is twice possessing,
Wouldst thou double every blessing?
Pass it on."

(c) **This law of life through death, of fruitage through sacrifice, pre-eminently applies to missions.** That is why I bring it to your attention. When did the Christian missionary enterprise begin? At Pentecost, and that not by a mere coincidence but of necessity. Missions could only begin at Pentecost. Pentecost and missions are inseparably related one to the other; Pentecost the essential preparation for missions, since to **go** until we have **tarried** for the enduement is to go in vain; and then missions, the inevitable outcome of Pentecost, since to **tarry** for the enduement but not to **go** marks the tarrying as spurious. I am sorry for some dear Christian brethren who insist upon certain physical marks as the exclusive evidence of the baptism of the Spirit, and thereby overlook those far deeper and more abiding marks of Pentecost in the hearts and lives of the early Apostles. Theirs was a Pentecost that changed cowardice into courage, selfishness into unselfishness, friction into unity, and imparted a love and passion for lost souls. Those early Christians became the very incarnation of the missionary spirit. It was not only the few Apostles that bore these marks of Pentecost but the whole church. The Apostles gave themselves to go, and the others gave themselves to give and to pray. They sold their houses and lands and laid the proceeds at the Apostles' feet. It was a movement of the whole church. We talk about the Layman's Missionary Movement as though it was a product of the twentieth century. It was born in the first century.

Stephen was the first martyr. His life was literally sacrificed as "a grain of wheat". The devil thought he could destroy the church by persecution. But it was like beating a fire; it only scattered the sparks to ignite and spread on every side, for we read that "they that were scattered abroad went everywhere preaching the Word".

The flame of missionary fire was kindled at Pentecost, but a flame can only be sustained by fuel, and the fuel of the missionary fire consists of the life and treasure of God's people laid upon His altar for service. Sometimes that fire has burned dangerously low as the spiritual life of the church has waned and almost died. At other times, thank God, it has blazed strongly through the devoted sacrifices of His people.

Wherever the spirit of Pentecost has been repeated in the centuries that have followed, missionary zeal and effort have always been the result. We sometimes speak of modern missionary Pentecosts, such as the mighty outpourings of the Spirit among the Telugus in India, at Hilo in Hawaii, at Banza Manteke on the Congo, at Pyeng Yang in Korea. Every one of these outpourings resulted in a great ingathering of souls which marked it as genuine.

The ten great Roman persecutions followed closely upon the New Testament era of the church, and a veritable baptism of blood befell the Christians. Three years ago I visited Rome and saw the old Coliseum where under the brutal Nero and other Emperors great numbers of Christians were flung to the wild beasts to be torn limb from limb. But the blood of the martyrs proved to be the seed of the church, and it grew and extended. Beautifully in keeping with our text of this morning are the words of Ignatius, one of those early martyrs: "God's grain of wheat am I, to be ground by the teeth of wild beasts that I may be turned into the pure bread of life."

Then came the Middle Ages when the missionary flame, the Pentecostal fire, burned very low upon the altar. Only a few lone figures do we see standing out like sentinels upon the horizon of those dark and sterile centuries—Patrick, Boniface, Lull, VonWelz, Zinzendorf and a few others. Thank God for these noble men, who by their missionary vision and abandon preserved unbroken the thin line of true apostolic succession. Though few converts greeted most of them in their own day, they were "grains of wheat" which multiplied themselves in those who later caught the vision and passion of their lives laid down.

Modern missions abound in splendid illustrations of this principle of sacrifice as the very soul of missions.

There is Mackay of Uganda, for example. Following Livingstone's death, Stanley, stirred by his great example, penetrated Uganda, and in 1875 sent home the thrilling challenge: "King Mtesa calls for missionaries; will the church heed the appeal from the heart of Africa?" It acted like magic. All over England men offered and money was given for the venture. Within a few months a little band of eight young men were on their way to Uganda. One of these was Alexander Mackay, a young Scotchman, brilliant, educated and with the prospect of affluence before him. But he heard the call and responded. At the farewell meeting in London, Mackay was the last speaker. Listen to his impressive words: "I want to remind you that within six months you will probably hear that one of us is dead. Is it probable that Englishmen should start for Central Africa and all be alive six months after? One of us—it may be I—will surely fall before that. When that time comes do not be cast down, but send some one immediately to take the vacant place." What prophetic words were these! Within **three** months one had fallen; within a year two more had died; within two years Mackay was the only surviving member of the party. He labored on for twelve years. He secured the friendship of King Mtesa, but the wicked, demonized Mwonga set his face against Mackay, and after strangling his converts, burning his pupils, clubbing to death his dark friends, he turned his eye of death upon that brave, blue-eyed little Scotchman. Forced out of Uganda, Mackay took refuge north of Lake Victoria, and there he died, but **facing the foe.**

The grain of wheat had fallen into the ground and died. But did it abide alone? Let the waving harvest fields of souls in Uganda to-day answer. In 1919 there were two thousand churches there, with upwards of one hundred thousand Christians. In that year the great cathedral of Uganda was built, the largest Christian church in Africa, in which you would find a larger company gathered this morning than in this old Moody Tabernacle. When the vast structure was dedicated it was packed to capacity, and twenty thousand were on the outside, longing but not able to get in. Uganda, once called the darkest spot in Africa, has become the brightest spot.

Take another example. It was in 1839 that John Williams, the heroic Apostle of the South Seas, after a wonderful career upon other islands set foot upon the cannibal island of Erromanga and was promptly felled by the club of a savage. Another grain of wheat had fallen into the ground and died. But just fifty years after saw one of the sons of that murderer of John Williams laying the foundation stone of a martyr's memorial church on the island while another of his sons was preaching the Gospel for which the martyr died.

Turn next to China and consider that memorable Boxer Uprising of 1900. A few of us on the platform were there and knew the facts with painful intimacy. What a master stroke Satan aimed at the missionary cause in that great land! It was indeed a dark hour, an hour of awful anguish. One hundred and eighty-nine precious missionaries sealed their testimony with their blood, and only God knows how many Chinese Christians, at least ten thousand besides. From the human standpoint, missionary hopes reached the vanishing point. Yet no other single event has proved more fruitful to the cause of Christ in China. Some of us met, seven years after, at Shanghai, to

celebrate the centenary of Protestant Missions in China, and it was found that the accessions to the church in the seven years immediately following the Boxer trouble were greater than those of the whole previous century. For every single missionary that laid down his life for Christ in 1900 there were counted a thousand souls born into the kingdom.

Other illustrations, not a few of them, come to mind, of which there is not time to speak. Mr. Bingham's presence has reminded me of his earliest comrades, Walter Gowans and Tom Kent, fellow students of mine over thirty years ago. God laid upon their young hearts an overwhelming burden for the neglected Sudan. I can never forget dear Gowans' farewell words. Said he: "Fellows, if you hear of my death, don't say I was mistaken. It will not be in vain if only I live long enough to call attention to the dark Sudan." Their deaths came early and under pathetic circumstances. But who can doubt the relation of those two lonely graves to the fruitful spiritual harvest with which Nigeria is being blessed to-day? There, and everywhere, the triumphant path of missions has been over the graves of her fallen heroes.

Nor would I forget those who have not been called upon to lay down their lives in death but who are patient, self-denying, brave-hearted soldiers of the cross toiling in many a hard and lonely mission field of the far-flung battle line. And again, there are the true comrades of the Cross who at the home end are no less sharers in the missionary campaign by their sacrificial prayers and gifts.

But what is the application of all this to us here this morning? Am I advocating self-martyrdom for us all? By no means. And yet we all are called upon to be "martyrs" in the true sense of the word, for the original word means "a witness," and such we all ought to be whether by life or by death.

I like that old emblem of the Baptist Missionary Society, an ox standing midway between the plow and the altar, and underneath the words "Ready for either or both"—ready for sacrifice, ready for service as God may choose.

But nothing is more obvious than the tendency to-day not to delight in sacrifice but to shun it. This is an easy-going and not a rugged age, an age that boasts of labor-saving rather than of labor-loving. Every possible mechanical device is invented to save us from exerting ourselves. And this tendency has crept into the Christian movement. We have had the spectacle of a huge organization proposing to solve the missionary problem by a mechanical *pro rata* assessment, supplemented by a liberal amount from "the friendly citizen." No wonder it fell under its own colossal weight. God won't have that sort of thing. It was too human. It would have robbed missions of what is its very soul and essence—free will sacrifice. If the church at large could save the world by merely passing a resolution I doubt not she would vote unanimously for it. If we could save the world and hold onto our own selfish habits and indulgences, every one would of course be willing. But the stern fact is that we cannot. God laid the foundation stone of missions in the sacrifice of His dear and only Son, and He must and will complete the work in the same spirit through loving sacrifice for Jesus Christ's sake.

So the appeal I make this morning to God's children is an appeal to sacrifice as the very heart and glory of missions. There is the appeal to young men and women to go. Shall I lower that appeal by making it appear an easy thing? Never. Missionary life has indeed its rich compensations. And yet it calls for real sacrifice of some sort on the part of every true missionary.

There is the appeal to pray. But true and effective prayer means sacrifice—of time, of pleasure, of strength—and suffering of spirit. It is travail of soul; it is agony.

There is the appeal to give. But true missionary giving means sacrifice. Shall we, any more than David, offer unto the Lord that which costs us nothing, or little? Men are asking the question, "Do missions pay?" I am more concerned to ask, "Do missions cost?" For let us be sure of this, that what **costs** us little **counts** little. God values the gift by what it costs the giver, and the evidence of that is not so much what we give as what we have left. That is why the two mites of the poor widow were estimated by Christ as more than all the liberal gifts of the wealthy. But remember that we do not get into that widow's class simply by giving **any** two mites, but by giving our **last** two mites.

May God grant to us all the true grace of giving, the real spirit of sacrifice, and teach us the blessed truth expressed in the poet Faber's lines:

> "Measure thy life by loss and not by gain,
> Not by the wine drunk, but by the wine poured forth;
> For love's strength lies in love's sacrifice,
> And he who suffers most hath most to give."

On each of my brief and busy visits to London I have contrived to steal away for a little to the quiet of Westminster Abbey. The Abbey is famed as the resting place of England's noble dead—kings, statesmen, warriors, poets, and the like. But it was not for this reason that I went, but to stand upon a slab of stone on which is the inscription, "Brought by faithful hands over land and sea, here lies David Livingstone." If we inquire why Livingstone was accorded the high honor of a burial among England's greatest sons, we must turn to Africa for the answer. The story of his heroic missionary life, and his lonely death in a miserable hut in Chitambo's village on the shore of Lake Bangueolo, is too well known to need recital here. But I think of how those two devoted black boys took out the heart of their dead master and buried it beneath a tree, and then wrapped up the body and carried it, at the risk of their own lives, to the distant coast, there to be conveyed to the homeland. I cannot disconnect those two scenes. Livingstone's body lies in Westminster Abbey, **because** his heart lies at the heart of the Dark Continent, for which he lived and suffered and died. It was his sacrifice that brought his glory.

Beloved, God is preparing His Westminster Abbey up yonder in glory for His heroes of faith and toil down here, for those who love not their lives but gladly yield them to Him to be spent in service for a lost world. There's a nich in that temple of honor for you and me if we will prove worthy of it. And SACRIFICE now for Christ and the world is the price of GLORY and REWARD then. Will we pay the price?

THE LORD'S CANDLES

By Chas. F. Reitzel, *Author and Bible Teacher, Altoona, Pa.*

(Continued from last month.)

V. The manner of the shining of the candle.

There is one thing that can be said of the operations of light that can be said of very few other things, and that is, its work is **silent.** Nearly everything else when in action, makes noise. Even the revolutions of the pantry egg beater or the motion of the propeller of the toy flying machine, make more noise than the shining of the sun in the lighting up of the universe. So do not take too seriously our modern drum and trumpet and banner religion. It has the fuss and din to it, to be sure, but fuss is not faith and din is not devotion. A "sounding brass" and a "tinkling cymbal" when reduced by Paul to their final analysis were found to be "nothing". It takes very little power or religion to make noise. In fact, you can make noise without even any religion at all. But it takes power and lots of it, to shine.

A man had an electric door bell installed in his home. After some time the battery played out. In order to give life to the bell he connected it with the lighting system of his home. He then touched the button of the door bell and there was an explosion. Of course there was. Poor dupe that he was, he didn't realize that it took much more power to shine than it did to make noise.

That is an odd expression of David's in the Fortieth Psalm. He has just told of the "horrible pit" and the "miry clay" and "rock" experience, and one would naturally suppose that the mere telling of such a wonderful work of grace would be quite sufficient to convince anyone, but it seems it is not. It is one thing to **sound** or **shout** out a testimony for the Lord, but it is quite another and better thing to **shine** it out. So David does not say, "Many shall **hear** it and fear", but "Many shall **see** it and fear and shall trust in the Lord."

Burning Out for Christ

Furthermore, in order to emit light the candle must consume it-

self. And don't be surprised, beloved, if you are asked to burn out for Him. The fire is bound to consume the wick. But better burn out than rot or rust out. The writer had the privilege of preaching for a dear brother minister of his some weeks since. On the way to service in the evening this brother said to us, "Brother Reitzel, I never knew I had a nervous system until I entered the ministry. And every time I preach I get so fagged out that I feel I must lie down and rest for an hour or so before doing anything else." That man had begun to learn what it meant to spend and be spent for Christ. On one occasion our Lord is said to have perceived that virtue had gone out of Him. And oh, how weary He was as He sat on the well of Samaria. Alas, alas, too few of us have ever been able to truthfully say, "The zeal of Thine house hath eaten me up".

VI. In the last place, notice some of the things that hinder a candle from shining.

The texts we have selected mention four possible hindrances. And space will not permit an exhaustive treatment of these hindrances, although their importance would justify it.

1. **The light in the "secret place".** The Revised Version makes it to read "cellar." What a low plane for a Christian to live—his light in the "cellar." The idea here is cowardice, or **secret** discipleship. In the days of Christ on earth many of the Jews believed on Him, but they would not confess Him, lest they should be cast out of the synagogue. The Jews of that day have not been the only ones who feared being put out of the synagogue. They have a numerous offspring. Nor are they the only ones who put the place of worship above the Person worshipped.

Beloved, if you are disposed to feebleness of the knees or given to lameness of the feet, then turn and re-read the entire eleventh chapter of Hebrews. It will do you good. It will put the mettle of martyrdom into your veins. Cowardice never yet made a martyr, and, more than that, it never will.

2. **The light covered with a "vessel"**, or household utensil. Here is the idea of domestic cares. Many a person, like Martha, has become so taken up with the duties of the home, that she has lost all interest in matters spiritual.

3. **The light under a "bed".** The thought here is ease or pleasure. This age is characterized by a love of pleasure more than a love for God. Even the Lord's day, which should be given over to worship and the development of the spiritual life, is now prostituted to the desires of the flesh.

You say, "You must be very careful when you talk about the Sabbath; the next thing you know you will get the believer under Law." We will get nothing of the kind. The thing we are trying to do is to get down where some people live. We are not talking about the Sabbath, the seventh day of the week; nor are we talking about Sunday. We are speaking of the first day of the week, the day acknowledged by the great bulk of Bible teachers as the Lord's Day. And if it is the Lord's Day, then it cannot be man's day. And as the Lord's Day it should be given over to the Lord and Him alone. We bemoan as much as anyone the placing of the believer under Law, but we equally lament anything that savors of antinomianism or the turning of the grace of God into lasciviousness.

Let Us Be Consistent

Some of our brethren put great stress on "rightly dividing the Word of Truth". So do we. They are very scrupulous in respect to the ethnic divisions of the Word. So are we. They would never think of getting the church of God mixed up with the Jews or Gentiles. Neither would we. But unfortunately some of these same brethren seem to overlook some of the plain and simple details in the ethnic division of the Word. They forget that the Word says, "The kings of the **Gentiles** exercise lordship over them; and they that exercise authority upon them are called benefactors". By this you will see that human lordship or rulership is distinctively Gentile. And Jesus emphatically cautions us against it, saying, "But it shall not be so among you." Yet in the very face of this example of ethnic division, some of our brethren will set up in the church a little autocracy or hierarchy of their own. Nicolaitanism is not by any means confined to the church of Rome. It is also found in Protestantism.

More than that, we have known Premillennial brethren who make a very god of their belly. One of the chief burdens of their life seems to be, "What shall we eat"? Others, especially the dear sisters, are ever concerned as to "Wherewithal shall we be clothed"? And it is no wonder that they ask such a question, considering the abbreviated amount of attire that vainly seeks to cover their half nude bodies; while others have the resemblance of a fashion model of the show window. They forget that, "After all these things do the **Gentiles** seek". Do not misunderstand us, we should hold to the Bible theory of the ethnic division of the human family, but we should seek also to make that theory practical. Let us be consistent.

No, beloved, we are not seeking to drag believers back under the Law when we stand out against a pleasure-loving church in its prostitution of the Lord's Day to all sorts of carnal or fleshly pursuits and enjoyments. We are beseeching you by the mercies of God to keep the Lord's Day sacred unto Him. We are simply pressing the claims of Grace, and the claims of Grace are far greater than those of the Law.

Permit us to qualify this last sentence. Who enforced the keeping of the Sabbath? Moses did. And who enforces the keeping of the Lord's Day? Christ does. Is Christ greater than Moses? He is. See the Epistle of Hebrews, chapter three for the proof. And how much greater are the claims of Grace under Christ than those of the Law under Moses? As much as Christ is greater than Moses. Grace does not mean laxity in respect to the things of God, far from it. Grace magnifies our obligations. One of the chief differences between Law and Grace is, that the Law seeks to enforce its claims through threats of judgment, while Christ seeks to enforce His rights to our service by the constraints of love.

4. **The light under the "bushel".** This is a picture of business. We have known men of great business acumen, men who had the oversight of more industrial enterprises than the fingers of our one hand, and yet some of these men were among the most zealous church workers of which we have any knowledge. They never missed a church service unless it was unavoidable. They taught a class in the Bible school and regularly, every Lord's Day, appeared before their classes. And they were always found in their place in the mid-week prayer meeting. They never allowed their business to crowd out their duty to the church. And yet they did not, as far as we know, have very much truth. They were sound, we believe, in what they had, but they did not seem to have very much. They knew they were saved and on the way to Heaven, but were grossly ignorant of the great field of dispensational and prophetical truth. We question whether they could have given an intelligent description of the difference between pre and post millennialism. They could speak of a hope in Christ, but preciously little could they say about the **"Blessed Hope"**. They enjoyed the light of the glorious Gospel of Christ, but seemingly knew very little about the light of the Gospel of the **glory** of Christ. Yet they were always at their post of duty and supported the church loyally. Whether their loyalty, as is so often the case, was born of a spirit of sectarianism we do not know—the Lord must be their judge.

A Piercing Comparison

But what of us, brethren, who know so much more and yet do so little? Shame on us! We are simply giving the enemies of the "Blessed Hope" an occasion to blaspheme. We are really justifying them in saying, that we "hold a dangerous doctrine, that it begets a lazy, indifferent, star-gazing constituency who do nothing but sit and gaze at the heavens for some sign of the Lord's Return." Beloved, if Premillennial truth is anything at all it is intensely and tremendously practical. If anything should make one faithful and enable him to wear this world as a loose garment, it is the hope of the imminent Return of our Lord.

It was the fact that the "time is short" that led Paul to exhort those "that buy" to be as "though they possessed not". And, brother, if that which you have that you call Premillennial truth is not worth more to you and does not lead you to do more for Christ than that which your post-millennial brother has, there is something radically wrong somewhere. An inventory of your

spiritual state would seem to be in order. Either you have a bogus, counterfeit thing, or else you have been holding the "truth in unrighteousness". If a post-millennialist can give one-tenth of his income for the support of all sorts of social uplift and world improvement schemes, surely the Premillennialist can give a little larger amount for that which is purely Gospel in the evangelization of the nations of the earth; and if he has had a touch of the real thing he will do it too. If your candle for Him is dim or burning low, let the truth of Christ's Return grip you, and the rest will come all right. It was when the virgins heard the cry, "Behold, the Bridegroom cometh", that they "arose and trimmed their lamps".

The Dog and the Moon

It may mean suffering to shine for Jesus, but never mind that; just keep on shining. A judge who had been frequently annoyed by the sneers of a conceited lawyer was asked why he did not sharply rebuke his assailant. He said, "In our town lives a widow, who has a dog, which, whenever the moon shines, goes out upon the steps and barks, and barks at it all night." Stopping short he went on with his conversation. Finally one of the company asked: "But, Judge, what about the dog and the moon?" "Oh," said the Judge, "the moon went on shining, that was all."

What do you think the nightingale would do if the mole despised his singing? He would merrily sing on and leave the mole to burrow in the dust of the earth. What cares the bird on the bough of the tree if the mole says there is nothing in the world but roots and earthworms? The singing bird has seen the light and knows better. And why should the believer care for the sneers of earthbound men, who flaunt the idea of a God and laugh at the Christian life? He knows whom he has believed. He has turned by faith to the light and has been lighted and he is now one of the children of the light. And although the dogs of unbelief may bark, yet, so far as he is concerned, he has purposed in his heart to silently and sweetly shine on for Jesus.

THE HOLY OF HOLIEST IN THE SONG OF SOLOMON

(Continued from page 5.)

of the purchase unto Baruch the son of Neriah, the son af Maaselah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison" *(Jer. 32:9-12)*.

Jeremiah bought the field of Hanameel. He paid down the money for the same. He took the instrument of law, the document, and subscribed to it; and then sealed it with the legal seal, in the presence of witnesses. And after this legal transaction the field which he had purchased was his own. And so likewise the infinite God bought the sinner with the precious Blood of Christ. He calls him by the preaching of the Gospel. When the sinner accepts the Gospel and believes on Christ, he sets his seal to the truthfulness of God, and the Lord God puts His own name upon the redeemed sinner, sealing him with the Holy Spirit unto the day of redemption, thus making him absolutely His own and giving him a certain pledge and guarantee of the final redemption of the body at the coming again of the Lord Jesus Christ. Because he is sealed with the Holy Spirit of promise, the believer is not his own, but belongs to the Lord Jesus Christ.

Fourth, the believer is the Lord's by sanctification. The Psalmist gave expression to a very significant truth when he said, "The Lord hath set apart him that is godly for Himself" *(Ps. 4:3)*. In Hebrews, the Apostle, speaking of the suffering of Christ without the gate, says, "Wherefore, Christ also suffered without the gate, that He might sanctify the people with His own Blood" *(Heb. 13:12)*.

It will be observed that this is a positive statement in reference to sanctification by the Blood of Christ. And what does it mean? It may be that some one will ask, "And do you believe in sanctification?" To which I most heartily reply, "I surely do." I believe all that the Scriptures teach in respect to any question or doctrine. I am not in the least hesitant about believing in sanctification; but what I am hesitant about believing is the meaning some teachers and preachers would give it. It is the **perversion** of the doctrine that I cannot accept.

Now let us see what sanctification really means. It is to be carefully noted that the English words "sanctify", "consecrate", "dedicate", and "holy", come from the Hebrew word "Quodesh", which always means "to set apart for a special purpose or service." The Greek word "hagios" used in the New Testament and rendered in various forms, signifies "set apart for God." What, therefore, Christ does when He sanctifies by His Blood is, He sets apart for Himself and His service the one thus sanctified. He makes him His very own, to be used by Him in His service.

Sanctification never implies a change of the nature and character of that which is sanctified. It simply means a setting apart of the thing that is sanctified, for a specific use, for a specific purpose. The believer is sanctified in Christ Jesus. Christ is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption *(I Cor. 1:30)*. If we have accepted Christ, then we are potentially in Him in the purposes of God, and being in Him we are sanctified, because Christ is our Sanctification. This is an actual fact, and it is a fact that is true in the life of every believer. Not any one believer can lay claim to this beyond any other believer, no matter to what spiritual experience he may lay claim and profess to enjoy. Everyone who is trusting in the Blood of Christ is sanctified by virtue of that Blood; Christ has set him apart for Himself and for His service. This is the divine side of sanctification.

But there is a human side to it likewise. The divine side of sanctification is made good in actual experience as well as in life, when the believer yields himself wholly to the Lord, separates from all known evil, and owns the lordship of Christ over his life. This is why the Holy Spirit pleads with believers and says, "Yield yourselves unto God" *(Rom. 6:13)*. The Lord has set you apart for Himself, as well as for His service, and desires that you become usable by letting Him use you. Do not be stubborn, unyielding and unresponsive, but give yourself over to Him without reserve.

The words of Peter are significant when he writes, "Sanctify Christ as Lord in your heart" *(I Peter 3:15, A. S.V.)*; that is, set Christ apart as Lord in your heart; let Him have the throne; give Him the sceptre; and let Him control the life and use it for His glory. And then the Apostle Paul gives a further word about practical sanctification, saying, "If a man purge himself from these (namely, these vessels unto dishonor), he shall be a vessel unto honor, sanctified and meet for the Master's use" *(II Tim. 2:21)*. This is practical separation from every complicity with evil; separation from the ways of sin and of the world; separation from false teachers and from false teaching. The believer thus separated is sanctified and meet for the Master's use, and thus makes good in a practical way in his life and service the fact that he is sanctified by the Blood of Christ.

It is well for us always to remember to Whom we belong. At a meeting some time since, at Collington, Cornwell, a preacher by the name of Thomas Kirkup said that when, in his boyhood days, his brothers and himself were setting out for a party, his mother would always say, "Now boys, remember to whom you belong." They all knew the meaning of the words. The credit of the family had to be kept up. Nothing must be done to bring shame on their father and mother. "Boys, remember to whom you belong!"

Brethren, remember to whom you belong! You are bought with a price, you are sealed with the Holy Spirit; you belong to Christ; His honor is entrusted to you; His name is upon you. You can disgrace Him and put Him to shame before the world that hates Him; or you can magnify and glorify Him in your lives and service.

Do we faithfully represent the Lord Jesus Christ, or do we reproach Him? Is His Name kept in honor by our lives, or is His Name reproached and discredited? God grant that we may

(Continued on page 15.)

GENTILE DEPARTMENT

STATEMENT OF INFORMATION

The American-European Fellowship, 704 Schaff Building, Philadelphia, Pa., publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. The Russia Evangelization Society utilizes this service as a convenience and to reduce operating expenses. These two societies have the following Missionaries, and maintain the closest possible ties of friendship and support toward the European Societies named below. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are urged to indicate their own desire as to distribution of gifts.

Russia—The Evangelical Christian Union, the All-Russian Baptist Union and unattached Missionaries in many districts; two Bible Schools.

Germany—The Bible School and Publication Work of the "Light to the East" Society; the Bible School of Pastor Lohman.

Poland—Volynia Brethren, Rev. John Kovalchuk and independent missionaries in several districts near the Russian border.

Czechoslovakia—Charles Lukesh, Miss Hollas and Miss Edna Kauffman; Bible School at Prague.

Finland—A Dobrinin, traveling in nearby countries, and publishing a spiritual magazine for Russians in twelve countries.

Austria—Pfahrer Monsky and seven workers.

Roumania—Mr. and Mrs. Richard Hill; Fred Stetler.

Bulgaria—Paul Mishkoff and seven workers, a Bible Depot and Reading Room; Tract Publication; two large Sunday Schools; Bible Women and Prison Visitation Work. Relief Work. A Monthly Magazine.

THE WORK IN BULGARIA MOVES FORWARD

Sept. 2, 1927.

MY DEAR BRO. SMITH:

I have the joy of telling you that we moved our Bible Hall and Reading Rooms into a larger building. In fact, our Bible Hall **is now the largest hall in Philippople.**

We are continuing one of our Sunday Schools in the Bible Hall, and other religious meetings. We shall begin a Bible course next October.

We badly need slides for our magic lantern which you have sent to us. I do trust that you will be able to find someone to supply us with different slides.

The rent of the Bible Hall is $50 per month. We are most earnestly praying that the Lord will move the hearts of our friends in America to send us special gifts immediately and thus enable us to continue this needy and blessed work of our Bible Hall and Reading Rooms. I hope to send you some pictures of the Hall very soon.

Thanking you in advance for whatever help you may be able to raise and commending our great and difficult work to your sympathetic attention and daily intercession, I remain as ever in the fellowship of His sufferings,

Prayerfully and patiently yours, PAUL L. MISHKOFF.

A PRAYER EMERGENCY

Mr. Dobrinin, the editor of the magazine, "Faithfulness", has received a plea for prayer from a backslidden believer. This man was once a preacher in a Russian frontier town, and fell, a number of years ago. If anyone feels led to write to Mr. M.— (in care of Brother A. V. Dobrinin, Finland, Helsingfors, Laivanvarustajankatu 9-38) doubtless the Lord would bless the effort. Since Brother Dobrinin will do all in his power to be helpful, prayer may be a mighty factor in the working of the Spirit in this needy soul. We give the letter below:

"For a long time you have been sending me your periodical, 'Faithfulness,' although I have not acknowledged its receipt. I see, however, that you are not tiring of doing this, and resolved to write briefly.

"I confess that I have been carried away with Satan's deceit, have apostatized, and turned away from the source of living water, our Saviour, Jesus Christ. When you read this letter, I ask you and your whole Church to kneel before the Lord and pray that I shall be given strength to return and to experience again my first love for Him. I still have hope that the Lord will deliver me and permit me once more to praise Him together with His children.

"My family also forsook the Lord, with many Russians of our town, having gone into degrading sin, and we thus destroyed our spiritual foundations. Yes, it is true that the Apostle Paul says, "Looking unto Jesus, the Author and Finisher of our faith;" but I was looking unto deadly men. I am a great sinner before the Lord, because I listened to the voice of Satan."

A ROUMANIAN PERSONAL WORKER

We cannot help but believe that the good Brother spoken of in this communication by our Brother Hill is worthy of being supported, and that, in view of the fact that laborers are so few in this land of darkness, and the soon coming of our Lord, he should be set free to devote all his time to the Lord's work. What shall we do?—*Editor.*

Regarding the support of native workers, I have met a man whom I believe will prove a most valuable helper, in his own way, if he could devote his whole time to the Lord's work. He is of German parentage, born here, speaking German, Russian, Ruthenian and Rumanian. He has had no training aside from what he has been receiving from me since his conversion, two years ago; but he is a faithful and conscientious worker in his spare time, and his testimony is doctrinally sound and in harmony with our belief in the Full Gospel.

He is a married man, with six children, a mason by trade, and works at his trade in order to support his family. Every Saturday afternoon he starts out to the villages and does personal work, distributing tracts and literature, and doing efficient work. He is also commencing to preach a little, and I believe will make rapid progress if given the opportunity. He is thoroughly honest and reliable, which is something hard to find among even the best of these people, and absolutely uncompromising in separation from the world.

We need just such men, for I am sorry to say that even the best of them are not as truthful as they should be, and he is a decided exception. He has led a consistent Christian life since his baptism, and commenced going to the villages of his own accord; being, I believe, definitely led of the Lord to do this kind of work. He knows this whole region and all the villages, and is largely acquainted and liked. The change in his life has been most marked,—formerly a heavy drinker and smoker, and deep in sin while a prisoner of war in Russia. Now he is gloriously saved and rejoices in proclaiming and—through his daily life—proving that he is free.

I enclose his photograph. Should you be led of the Lord to take an interest in this man, it would require about $20.00 per month for his support, provided the exchange does not fall below about 160 Lei to the dollar. I believe the Society would gain a valuable

JOSEF NEUMOKR

worker in him if he could be supported. While he has had no training in Bible School, I believe the Lord is leading him step by step into a field of great usefulness, and I hope something can be done for him.

Doors are opening for service even if I may not preach, and we are praising the Lord that we can labor for Him even if the enemy be constantly on the alert to hinder. We thank you for the prayerful interest in all the work here, and can assure you we will stay at our post in spite of difficulties, as long as we can proclaim the blessed Gospel in some effective manner. I am doing considerable work among the Jews in Cernanti at present, going there every week and remaining several days. There is no work being done among the Jews there, and there are thousands in this territory. The Lord is opening doors for this service, and the authorities do not hinder. In connection with this work I get many opportunities of testifying, so I am not muzzled yet, and by the grace of God I do not intend to run out of the country.

Thanking you for your kind interest, and soliciting your intercession before the Throne of Grace in behalf of the work in this most needy field, Yours most sincerely in Christ, R. W. HILL.

AN AVAILABLE WORKER

Brother Kovalchuck, in Poland has discovered a very promising young man, whom he longs to see doing more Christian work than it is possible for him to do under present circumstances. He says of him:

"He is a very fine consecrated young man, educated, a gifted Christian. He would be very useful for the Lord's work if some financial assistance could be given to him. He is twenty-four years of age, single, living with his parents who own a house. As to the amount of money needed, I believe that if a part of his support could be provided, say ten or fifteen dollars per month at the first, that, with what he derives from his small property he could get along for a time. He has never worked with any foreign organization."

We quote from his autobiography as follows:

"The Lord has laid it upon my heart to write to you regarding our work for the Lord in this city. A brother came from Russia in 1917 and testified here. Although there were many obstacles, a revival started, and in spite of war, revolution, and all sorts of disturbances, the number of converts multiplied rapidly, as the converts went out to testify to their neighbors, and even to war prisoners under German fire (since ours was a frontier city for some time).

"When conditions grew more peaceful, in April, 1922, for the first time in history four souls were baptized, buried to be raised for a new life in Christ. It was a day of great joy to the children of God here, and we are sure the angels sang, for not only one, but four sinners had given themselves to the Saviour and entered into the

MISSIONARY KOVALCHUCK AND WLADYSLAW GIELEC

covenant of baptism. Soon after, seven more were added to the church, and a great number were becoming interested.

"But the devil was also active when he saw many interested in the Gospel and turning from darkness, and he started in his awful work. Not a convert could lead and give instructions for Christian growth. In the Acts of the Apostles we note that Paul gave attention to teaching the people. But we had no one who could lead and teach us, and therefore the work suffered much. But God did not forsake us, and in 1923 fourteen more souls were added, myself among them.

"I recognized the appalling need of a worker who could instruct the believers, wept and prayed that the Lord would supply that deficiency, and endeavored to prevent divisions in the church. In 1924 ten more souls came to the Lord, and in 1925 four more developed.

"After this the church began to suffer as never before, progress ceased, and the leading brother resigned, and was later excluded from the gathering because of sin, while some went back into the world, and others into false teaching, leaving only a few in need of encouragement and revival. It fell to the young and inexperienced to rebuild the wall on the ruins. In this trying time, in answer to our unceasing prayer, the Lord sent His worker from America, Bro. John Kovalchuck, to comfort our hearts and strengthen our weakened hands.

"This year we are facing new difficulties. Not having fifty members in our church, the Polish government stopped our meetings. But the Lord is wonderfully helping us, and those who were already interested in the Gospel Truth, trusting Christ, and preparing for baptism, went with us before the court and signed their names, and in that way we have gotten fifty grown persons, to fill the requirement of the government; so in the future we hope to obtain the rights for regular meetings in the city of L—— and its suburbs. It usually takes a long time to obtain action from the government, but we hope the Lord will cause them to make haste. While the devil has tried to do all he could to hinder, the Lord is stronger and the victory will be ours.

"Another great need is a hall for meeting. We are meeting now in a very small two-room house occupied by a family. People of higher class are not willing to attend our meeting because we meet in such a poor and small house. Brother Kovalchuck is still living in the town of Z——, but he visits us often and we work together in love. He intends to move to our city for permanent work, and to make our city a center from which to reach the surrounding towns and villages. L—— is the capital of our provincial government.

"We ask you to pray with us that we may obtain from the government full legalization of our church, and permission for preaching the Gospel everywhere in our large province. We could then reach the big town of C——, which is the birth-place of Bro. Kovalchuck, and where he has many relatives and friends whom he wishes to lead to Christ. The field here is very wide and ready for the harvest.

"Our third difficulty is the want of means for carrying the Gospel news. We must travel in our region constantly in order to keep up the work and to lead more souls to Christ. If we do not do this regularly the interested begin to backslide, or some false teacher will lead them astray. To do the work regularly requires much time and expense. One worker is not enough; I wish we had at least ten of them.

"In conclusion I wish to mention these words: 'Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth. Go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people' *(Is. 62:6, 7, 10)*.

"We send our sincere brotherly greetings to all American Brothers and Sisters in the Lord. We are very much obliged to you, our dear Christian friends, for all your help, sympathy and love which you have manifested by doing your best in carrying the Gospel to us who are abroad. May the Lord return you an hundredfold.

"Yours for Him, WLADISLAW GIELEC."

HEARTY APPRECIATION

Zagrel, Novi Goljak 6, II, Yugoslavia
June 22nd, 1927.

MY DEAR BROTHER,

With deepest thanks I acknowledge the receipt of your kind letter of May 18th and also the check enclosed. I am grateful for the encouragement received from your warm words, and we praise the infinite mercy of our Lord and His wonderful grace by which we are kept daily and hourly. Please thank the beloved brethren who are helping so much in the Lord's work in these countries.

Since we are now in the summer months, I am less busy with the teaching, and the contribution which you have sent has enabled me to spend more time in spiritual service.

We realize that these are serious times and that we are nearing the close of this dispensation of Grace, and we feel impelled to prepare ourselves and those about us for the appearing of our Lord. Our hope for a time of blessed harvest, in which many of those for whom our Lord suffered and died shall come to know Him and be ready to welcome Him at His coming, is increasing.

With my repeated thanks and greetings, I remain,

Yours faithfully, S. A. YONKE.

THE GRIP OF THE ENEMY

Czechoslovakia, July 4, 1927.

Thanks to the Lord, in spite of terrific opposition, there are indications of a harvest coming. A week ago a couple came into the meeting, walking a good three hours, because a tract came to their hands, telling them of our mission. She accepted the truth in Volhynia, where she lost her first husband in the war. Her present husband met her there as a prisoner of war, and though not yet converted, he shows deep interest.

Since they waged the way to come, we were only delighted to use the first saints' day afternoon to go to their village to hold a meeting, though it made us scramble to get back in time for the regular service here in the evening. In the country districts there is, in summertime, no chance except on saints' days; and thus, having been encouraged the first time, we'll go there tomorrow again (D. V.). No doubt the enemy will get busy also, and thus we must endeavor to enter the doors while they are open, and look to the friends in U. S. and Canada to sustain us by prayers.

Will someone in your congregation take these new friends, Mr. and Mrs. Polster and children on a special prayer list, and pray that this new door may remain open in order that the souls in that border district may also have a chance to hear the blessed Gospel?

Wish I could make it plain how the reaction due to the aforementioned political "revival" is endeavouring to stop any real work for the salvation of souls. The enemy is not letting any opportunity pass, by which they could hinder or harass.

RELIGIOUS OPPOSITION

We used the opportunity of another saints day to go to Mr. Polster's village, and he, meeting us on the way, informed us that we would find the ground well prepared, on the part of the priests. There are two of them and the "dechant" with his higher authority had most categorically forbidden any assistance at the "unlawful" meeting. The combined hell and purgatory fire was threatened for the slightest disobedience, augmented already by the refusal of confession and the "sacraments", without which no good Roman Catholic dares to die. It would cost a lot of money to get a dispensation at the deathbed. Then they cannot be buried like a heathen without a priest. The people are practically forbidden to think for themselves. At any rate, the command went forth, even to children, to tear any paper immediately, not reading it.

MISSIONARY KOVALCHUCK WITH A NUMBER OF VOLUNTEER WORKERS AND HIS CONGREGATION

So terrorized are the people that they do not dare to receive anything openly, though surreptitiously they are glad to receive and read it, admitting all to be right and good. It was interesting to notice them behind walls, fences and trees, trying to get at least a glimpse and to hear a few words. Only a few dared to speak a while to us, and only one dared to stay through and proved to be a thankful listener. If he yields to the Lord, it would be a valuable help to the P's, who stand so bravely alone in this fanatical place.

Neither did we lack something for amusement. It is customary to greet the priest with the words "Praise the Lord Jesus" (devout ones even kissing his hand.) I always maintained that they identfy the priest with the Lord, but now I am sure; because an old woman, passing the open window where we were assembled, spat violently on the ground, exclaiming loudly: "pfui teufel" which could have had only the meaning of associating us with the devil. Only the fear of the police keeps them from open violence in day time, though right then other children kept those of P's from going to the grocer's, so the father had to go himself. They are bravely standing for the truth.

As a whole, the people have been too well trained to fear the Jesuit and Dominican to dare of themselves to resist such slavery; though some do visibly chafe under the yoke. Besides, the political, national and economical considerations are cleverly used to keep them in the chains that oppress them. If the deliverance does not come from the outside, their doom is sealed; and the enemy, knowing it too well, does all in his power to stop all outside influence.

NO PLACE IN WHICH TO LIVE

I am sub-renting this room, the renter being now absent, and it would not surprise me to get a notice to move as soon as he comes back. That reminds me of the plea so often repeated, for a loan of some money, that we could have a place of our own, not only to avoid this repeated moving and loss of time, but also to have really some facility with which to work.

Praise the Lord for what he has done thus far with the limited means at our disposal; but what could have been done with appropriate help and equipment? Can you blame the enemy for ridiculing our poor place, so as to make decent people ashamed to come in?

Please remember that despite the medieval conditions we are in the center of European civilization, and because of it, under added difficulties. Many things that would pass elsewhere, are here insurmountable. The enemy is well equipped, has well-trained helpers for all possible uses, and keeps the people in a whirl of celebrations and festivities. Scarcely have the winter's balls, dances and masquerades under the auspices of the catholic Christian social clubs ceased, the churches' celebrations of the fast days begin, only to be again replaced by further revelry; and so it goes the year round. Not that I ignore that similar conditions exist elsewhere, but the unique feature of it here is the combination of the religious, national and political interests bound for life and death, and determined to down any opposing forces.

The more difficulties, the more honorable the field of battle, and I am thankful to the Lord for entrusting me this charge. But I would not underestimate the enemy, nor be blind to the needs. The longer I am here, the more am I convinced that it is vain to look to other movements for help, for a real spiritual work. I do not only see the vanity of imitating the enemy in drawing national and other considerations into the fight, but its dangers have been already too plainly manifested in those using them. The foremost issue, the saving of souls, has been relegated just as much into the background as the other questions have been given prominence. I ask sometimes: Will there be a dividing fence in Heaven, to separate the different factions and keep them from chewing each other up?

Therefore my plea is not merely for this region (though even the care of that would surpass the strength of several men), but for the seizing of the country-wide opportunity and responsibility. Realizing the limitations—lack of time, men and means; and sizing up the available part-time help, I do believe that with some financial assistance a weekly four-page tract could be issued and spread all over the country, and thus, in the cheapest, quickest and easiest way the message be spread everywhere.

For that reason it is important to upbuild the local work, to have a basis from which to direct the other work, till the Lord Himself says, "Enough, come up hither!" Am constantly praying for and speaking about this glorious event, and it would not surprise me if it would stop all our plans. I want to be busy to the last moment, and pray the Lord to bless you and your work, that you may bring abundant sheaves with you.

Thanking for all kindness in the past, I remain yours truly,

CHAS. LUKESH.

JEWISH DEPARTMENT

STATEMENT OF INFORMATION

The Christian Testimony to Jews utilizes the facilities of the office maintained by The American-European Fellowship at 704 Schaff Building, Philadelphia, Pa., in order to reduce expenses and care for business matters economically. Gifts intended for the Radost Bible School, Jewish missions in Poland, Russia and elsewhere should be addressed to "Christian Testimony to Jews, 704 Schaff Building, Philadelphia, Pa."

The Christian Testimony to Jews has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach with the Gospel the millions of Jews in these countries, and to be a friend to the many unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

It also feels definitely led to obey the voice of God in a ministry of relief of the starving saints of the above mentioned countries. "Distributing to the necessities of saints" is a command which we did not dare disobey when we came face to face with hundreds of God's children starving to death.

Its method of work has been largely along the plan of the early church, sending out workers two by two. These workers proceed from village to village encouraging Christians, holding meetings where possible, selling Bibles, New Testaments and Scripture portions, and distributing free literature. The converts in turn become witnesses.

The Bible School, where young men and women are trained for ministry, is located at Radost, near Warsaw, Poland. In addition to the Jewish students there are others from Poland, Russia, Germany and Checko-Slavakia. This work is most important and fruitful, under the care and teaching of Moses Gitlin, a Hebrew Christian and a graduate from the Moody Bible Institute.

Those in Canada who wish to contribute toward the work, may kindly send their gifts to Mr. Wilson Fenton, 182 Main Street, Toronto, who is the Canadian Treasurer and who will transmit funds received to our Philadelphia office at stated times.

A JEWISH RALLY DAY

REV. A. B. FOWLER

(An address on Rally Day to Philpott Tabernacle Sunday School, September 11, 1927, stenographically reported.)

When I was a little boy I had a book and the name of it was The New Testament in Words of One Syllable. It was a beautiful book. I am going to talk this afternoon the way that book talked, in words of one syllable, because if I used words of six syllables perhaps some of these little ones in front would not understand me.

BROTHER HELLYER AND A RUSSIAN CONGREGATION

Once upon a time there was a Jew who did not live in his own country. The Jews had been God's people, and they were living in a country that God gave to the Jews. But they behaved very, very badly, and they did not go to God's House, and they did not worship God, but began to worship other gods and to do things that did not please God. And God had to punish them. He said that because they were so wicked and did not turn from their wrong and serve Him, He would take them away from their land. But they kept on doing wrong. So God took them out of their land.

You were singing, a few moments ago, "Dare to be a Daniel!" Daniel was one of those Jews who was taken out of his country, and I want to tell you about another of those Jews, who, perhaps seven years later than Daniel, was taken away from his home-land. His name was Ezekiel, and he was a Prophet, something like your pastor. God spoke to Ezekiel, saying, "You come with me." He took him into a valley and said, "What do you see?" Ezekiel looked around and said, "The valley is full of dry bones". Then God asked Ezekiel a question, "Can these bones live?"

"You know", answered Ezekiel, "but how could these bones live"? God said to him, "I want you to speak to these bones and tell them to live". Ezekiel spoke to the bones and what do you think he saw? A tremendous shaking and jumping around took place, and the bones began jumping together. Every bone jumped to the bone with which it used to be connected, and pretty soon Ezekiel saw a valley filled with skeletons. Then God told Ezekiel to speak again to the bones that were put together. Ezekiel spoke to them, and flesh and skin came upon them and there was a whole army of dead people. "Speak to the dead people," directed God, "and see what happens." When Ezekiel spoke, the Spirit of God came and breathed upon those dead bodies, put life into them, and they stood upon their feet and were alive.

That did not actually happen, but it was a dream, and Ezekiel saw it just as if it were happening right before his eyes. "What does this mean, Ezekiel?" God inquired. Ezekiel did not know, and so God told him what it meant. He said: "These dry bones are the whole house of Israel (that means the Jewish people). Because they say, 'We have no hope, we are scattered, we are taken out of our land; we are like dry bones,' some day these dry bones are going to live again, some day Israel will live again as a nation."

How long ago do you think that happened? About twenty-five hundred years ago. A long time those bones (the nation of Israel) stayed dead, and Israel did not come to life as a nation. A few went back to Palestine in the time of Ezra and Nehemiah, and they re-built the city of Jerusalem, but they had no king. They re-built the temple, and they sort of half waked up, but the nation of Israel has never really awakened.

After our Lord Jesus Christ came to them, and they crucified him upon the cross, God scattered them throughout all the countries of the world. There are some living in this city. The largest Jewish city in the world is New York, and the next largest is Warsaw, Poland, where I lived last year. All those hundreds and hundreds of years Israel has been just as dead as dry bones. We may see bones in the butcher shop, and they will never live again; because bones of cows and sheep will never live again. The Jewish people have been scattered throughout the world, and have had no hope of living again as a nation.

But when I was a boy in 1895 there came a shaking among the bones. A man named Theodore Herzl wrote a book about the Jewish State. It brought a new thought to his people who were scattered over the world. As a result of that book, bone began to come to bone. In 1897 they held a great meeting, called The First Zionist Congress. Those Jews who gathered together began to talk about going back to the land that belonged to them, the Promised Land of Palestine.

I heard a story one time which I think was true. A young lady said to her aunt, "I'm tired of teaching. I'm going to visit Palestine and Bethlehem, and Jerusalem and Nazareth and those places told about in the Bible." "Why Bessie," her aunt replied, "what do you mean? I never thought those places were on earth at all, I thought they were just in the Bible." Those places are really on earth and I have been in Jerusalem and Bethany, and Nazareth, and other Bible cities.

About thirty years ago the Jews began to hope they could go back to that country. They raised a lot of money, and said to the Sultan of Turkey, who was controlling Palestine, "We want to buy Palestine from you." "No, I will not sell it," he replied. Then the British Government offered to sell them some land in the East of Africa

where they could make a new Promised Land, but that was not the Promised Land and the Jews did not accept the offer, and the way was not open for the Jews to get back to Palestine. God had to shake the nations of the world. He could shake the whole world as easily as some teachers can shake little boys. He began shaking the world about 1914 and He has not stopped yet. He shook the world in 1914, 1915, 1916, 1917, 1918, until a home had been provided for the Jewish nation, and hundreds have been permitted to go back to that place.

In my mind's eye I can see before me those bones that have come together. Many of them have flesh upon them, and some are beginning to live and stand upon their feet. You grown-ups who have studied the Bible will say, "O no, you are mistaken. The Bible says a nation is to be born in a day and is to stand up at once." That is true. But when God does these wonderful things sometimes He does a smaller act just before, to get ready for the greater event. God brought a flood upon the earth, but He told Noah a long time before to get ready for it. God is getting ready for the time when the Jewish nation is going back to its own country, and going to look at Jesus.

THE JEWS ARE LISTENING

Today a strange thing is happening. If you had gone to Warsaw, in Poland, ten years ago, and tried to tell those Jews the things you learn in Sunday School, they would not have listened to you. But today you can go over there and talk to them, and if you advertise that you are going to talk about the Lord Jesus Christ hundreds of them will come out to hear you. Many of them are turning to Christ.

I am not telling you that the Jews as a nation are hungry for Christ; no, they hate Him. But a great turning over and shaking has come into their hearts, and they know that the old things they had years and years ago are not good enough any longer, and they must have something better. They are willing to listen to anyone who will talk to them about anything—Anarchism, Bolshevism, Vegetarianism, Idealism, any kind of an Ism; but with it all they are willing to listen to the Gospel, and many are being saved.

How many of you remember the first time you heard that familiar verse, John 3:16? I have often said I would like to see an intelligent person who had never heard the Gospel, never heard that verse, hear it for the first time. I had that joy just about a year ago.

Almost every week parties of young Jewish people used to come out to Radost Bible School where I was living, to see what we were doing. The devil was very angry about our work there, and quite often there would be articles in the Jewish newspapers telling what bad people we were. Every time the Jewish editors became angry at us and wrote articles about us, some of the young people became curious and came to investigate us and to hear what we were teaching. Thus God over-ruled the work of the enemy.

JOHN THREE SIXTEEN

One day some young people came out, and among them was a young Jewish girl about twenty-three years of age. My friend, Mr. Gitlin, called them to the front porch and talked with them, and had a hymn sung by some Christian people who were there, "God Is Love." After they had sung the hymn the young lady said, "Is it true that God is love?" Mr. Gitlin is a very wise man, and instead of answering her in his own words, he opened up a Gospel of John to John 3:16, in Polish, handed it to her and asked her to read it. She read it, and as she did so I saw a flush come into her cheek, and then a beautiful smile come to her lips and a tear-drop to her eye. It was as beautiful to see as any sunrise in the Eastern sky. I thought perhaps that was the sunrise of the Sun of Righteousness into a dark soul. That was the kind of work we were doing with the unconverted Jews. They are ready to listen today, and many of them are heeding, and many are being saved.

But about that Jewish Rally Day. Where is it going to be? It is going to be in Palestine. You were to be here at three o'clock, but a number of people came before that hour to prepare for your arrival. So today God is getting ready for the great Rally Day in Palestine. He is changing the weather over there so that they are having more rain than when I was a boy. Many Jews are going back and beginning to make farms.

You and I are living in a sort of a Jewish civilization today. God meant for His people to live on the farms and in the gardens, and to be more or less independent of each other. But the Jews have built up a great civilization, founded upon commerce and banking, and you and I are living together in the city largely because of that. God is taking the Jews out of banks and out of schools and out of stores, and sending them back to Palestine, and they are becoming farmers and tilling the soil. They are getting ready for the great Rally Day when the Jewish nation is going back to that country.

And what do you suppose will happen? I am not going to tell you just the order of things, for I do not know; but I know that some time they shall look upon Him whom they have pierced, shall look upon Jesus Christ; and they will turn to Him, and it will be as though a nation were born in a day. They will then become the greatest preachers of righteousness that the world has ever seen.

What do you think we ought to do about it? Do you think we ought to get ready for that Rally Day and tell the Jews about the Lord Jesus Christ? I do; so I wish you would pray every day that God will bless those who are trying to preach the Gospel to the Jews and to the Gentiles.

"Lo, I am your Companion every day."

(Maorie V. of Matt. 28:20).

OUR PULPIT

(Continued.)

THE HOLY OF HOLIEST IN THE SONG OF SOLOMON

(Continued from page 10.)

all remember that we belong to Him; and may we say this day, from the depths of our hearts to Him, and to one another, "I am my Beloved's".

"Not my own!" but saved by Jesus,
Who redeemed me by His Blood.
Gladly I accept the message,
I belong to Christ the Lord!

"Not my own!" to Christ, my Saviour
I, believing, trust my soul;
Everything to Him committed,
While eternal ages roll.

"Not my own!" my time, my talent,
Freely all to Christ I bring,
To be used in joyful service
For the glory of my King.

"Not my own!" The Lord accepts me,
One among the ransomed throng,
Who in heaven shall see His glory,
And to Jesus Christ belong.

Chorus:
"Not my own!" Oh, "not my own!"
Jesus, I belong to Thee!
All I have, and all I hope for,
Thine for all eternity!"

SPIRITUAL STRENGTH AND COURAGE

(Continued from page 3.)

trial and discouragement. And therefore we need to be "strong and very courageous".

Splendid was the courage of Alexander when they told him that there were hundreds of thousands of Persians. "Yet," said he, "one butcher fears not myriads of sheep." "Ah!" said another, "when the Persians draw their bows, their arrows are so numerous that they darken the sun". Then cried the hero, "It will be fine to fight in the shade". Now if men can display such boldness and courage in behalf of their country, and for a cause so much inferior to the cause of the Lord Jesus Christ, why should not we be full of holy zeal and courage? Let us take our stand for the Lord and His Word, in the spirit of meekness and utter dependence upon Him; but let us be strong and very courageous. The Lord has redeemed us with His Blood and called us into fellowship with Himself, and He will be with us and empower us. Let us separate ourselves from all who reject and make light of God's Word, and let us heartily stand with all who stand for it and who are faithfully proclaiming it, irrespective of what the cost may be.

IF I MUST NEEDS GLORY

My God, I have never thanked Thee for my thorn. I have thanked Thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I will get compensation for my cross, but I have never thought of my cross itself as a present glory. Thou divine Love, whose human path has been made perfect by sufferings, teach me the glory of my cross, teach me the value of my thorn.—*Selected.*